

The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt 22: 21.

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Notes.

The *Pittsburg Catholic* draws attention to a singular omission on the part of a portion of the belligerent Protestant weekly press. They have failed to attribute the influenza to Jesuit machination.

The promoters of Imperial Federation have oftentimes found a difficulty in explaining briefly and clearly what is meant by the phrase. "All the Empire under one hat," an Antipodean put it the other day, "and a five per cent. duty over the rim."

"The burning question for American Catholics," says the *Milwaukee Catholic Citizen*, "does not lie in Utah or Italy, or Indian Territory, but in the tenement neighbourhoods of cities like New York, Chicago, and Boston, and the solution of the question is: The saloons must go."

Mr. Daniel Dougherty recently lectured in Boston and Philadelphia on "Fair Play for Catholics." In the course of his remarks he said: "We are dogged incessantly, yet point this fact out to the polished Protestant and he will tell you he was unaware of it. But from the platform, and from the newspapers, editorially and otherwise, insults and calumnies are heaped upon us, and often when refutations are asked for they are flatly refused or conveniently forgotten."

We learn that the following appointments have been made by His Grace, in the archdiocese of Toronto.

Ven. Archdeacon Cassidy, of South Adjala, to Deanery of Barrie.

Rev. Father Kilcullen, of Port Colborne, to South Adjala
 Rev. Father McEntee, of Oshawa, to Port Colborne
 Rev. Father Hand, of the Cathedral, to Oshawa
 Rev. Father McBride, of our Lady of Lourdes, to Dixie
 Ven. K. A. Campbell, Orillia, to be Archdeacon.

We publish this week a further letter from Mr. W. R. Meredith to the Archbishop of Kingston, and a brief letter from His Grace closing the controversy. Mr. Meredith's last letter, will not, we are of opinion, greatly increase public respect for him, nor add to his reputation for straightforwardness of speech and of conduct. It is remarkable for just two things:—Mr. Meredith's repeated, and, we will add, contemptible endeavours, to prejudice the Archbishop in the mind of the public by taunting him with having insulted

the Protestant women of the Province; and his almost hysterical endorsement of the Equal Rights policy. "The agitation which has begun," says Mr. Meredith, "unless it be put down, will continue to grow and spread until it shall be recognized from sea to sea throughout this great Dominion that, while the fullest liberty of conscience shall be accorded to all religious bodies and to every man, the state shall know and recognize no church as different from or above the other, and that in all his obligations, duties and relations to the state the citizen's action is not subject to control by dictation from either priest or presbyter, bishop or pope, or any other ecclesiastical authority whatever.

It is in this light that Mr. Meredith prefers to pose before his Catholic fellow-citizens who, in this Province, happen to be largely in the minority. We venture to think that they are perfectly content to take him at his own word, and to wait until time and the hour bring its revenges.

In the course of the admirable address on the subject of "Culture and Practical Power," lately delivered by Mr. N. F. Davin, M.P., at the opening of Lansdowne College, Portage la Prairie, the speaker, undeterred by the circumstances and the prejudices of the hour, took occasion to pay the following eloquent tribute to the learning and power of the Jesuit Order:

"Just now we are hearing a great deal about the Jesuits. I need hardly say I am not going to utter a word political here. But it so happens that their history illustrates the immense stimulus to practical power a high education gives. When Loyola was incapacitated for the life of a soldier, he turned to the church, and the first thing he did was to surround himself with men of native genius and education. Other founders of religious orders enlisted the prejudices, the outward senses, fanaticism. They appealed to ignorance. They rested on the love of the marvellous. They excited by rags and dirt the pity of the sympathetic and the reverence of the vulgar. But the broken soldier of Charles V appealed to the cultivated mind. When he cast his eye over Europe he saw the abuses which had crept into monastic institutions, filled with idleness and luxury, supported by bequests and the gains of begging friars. Loyola's watchwords were activity, energy, work, learning. He gave ambition instead of mendicancy. He and his followers invented a system of education so advanced that it totally broke up the then machinery of the schools, a system on which we have hardly improved to-day. There was scarce a university in Europe where they did not break new ground. The old system died hard with ludicrous convulsions. What were the results? For two centuries nearly every great man on the continent had to thank the Jesuits for his education. Descartes came from their College of Laflèche. Torricelli the inventor of the barometer was educated at their College of Feyenza. Poetry owes them Tasso; criticism Justus Lipsius; and when we amuse children with a magic lantern we seldom remember that we are indebted for the ingenious plaything to the Jesuit Kircher. In 1758 the London Royal Society sent Father Boscovich to California to observe the transit of Venus. Bossuet came from their College of Dijon and the genius of Corneille was cradled in their College at Rouen. Moliere grew up under their guidance to be the greatest of comic writers. By them Rousseau was taught and Voltaire's young spirit trained and matured. In war, in literature, in law, there is hardly a great name for two centuries which does not shed lustre on their system, their enlightenment, and their energy."